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The French Language in Canada.

'La Langue Française au Canada. Par J. P. Tardivel, Directeur de *La Vérité*, Québec. 1901.'

Such is the title of a very interesting and able lecture read before the "Catholic Union" of Montreal, March 10th, 1901, and now issued in pamphlet form by the enterprising publishers of *La Revue Canadienne*. The booklet is tastefully gotten up and ornamented with portraits of Champlain and Brébeuf, and Bishops Laval, Plessis, and Bourget. It is also prefaced with letters of approval from the Apostolic Delegate and ten archbishops and bishops of Canada. We are informed that fifty thousand copies have been issued and that orders are now being received for another edition, to be put forth in the beginning of September. Apart from all these proofs of the general merit of Mr. Tardivel's work, most of the newspapers and periodicals of Québec and of the French-Canadian centers of the United States, have printed notices and praises of the same.

The work is a thorough and methodical study of the French language as handed down to, and now spoken by, the people of the Province of Québec. Five separate points are treated, preceded by an introduction and followed by a conclusion.

In the first part, a short history is given of the French language in Canada. To the astonishment of most people, the author proves that its preservation, by law and the Constitution, is due to the constant and persevering efforts of the population of Québec, and not owing to treaties between France and England, as is generally believed. No treaty ever concerned itself with the language to be spoken by the habitants of Québec. "By the treaty of 1763, France stipulated that the Canadians should have freedom to practice the Catholic religion; and Vandreuil, at Montreal, demanded that they be governed by the French laws.....If the French language has maintained itself in Canada; if it has become

the official language of the country, we have to thank neither France nor England, but the French-Canadians themselves. It is an exclusively Canadian conquest. It is a victory which our ancestors alone achieved against England, after the departure of the flag and army of France. It is a peaceful conquest of our clergy, of our habitants, of our lords and burghers, of the whole French-Canadian people" (p. 4). The author shows how the struggle was carried on in 1791, when the two provinces of Québec and Ontario were divided; in 1840, when an attempt was made to oust French completely; finally, in 1867, when the British Parliament made it one of the two official languages, not only for Québec, but for all the Dominion.

In the second part it is proven that the language of Québec is the real French, and not a dialect or patois. Remark is made of the error prevalent in the United States concerning this matter, and how Americans pretend to despise the Canadian French, very different in their minds from the real French as spoken in France. Even in France there is wonderful ignorance concerning the state of the question. For the enlightenment of those ignorant people, a few testimonies of travelers and learned men, who have sojourned in Canada, are produced. It is asserted, without fear of contradiction, that not one real patois can be found in Canada, while France has wellnigh four scores of them!

In the third part, Mr. Tardivel proves that the pronunciation now in vogue in Canada is that of the great epoch of Louis XIV. This point is indeed very well established by the author, who brings into play many old grammars of that distant, but greatest period of French letters. He boldly states that Canada speaks to-day the same language, with the same accent, that the great and glorious court of France spoke two hundred years ago. Of course there have been modifications of the accent in the last fifty years, by continual intercourse with France, but these are restricted to the educated classes mostly, the mass of the people keeping pretty well to the good old ways. The testimony of many prominent men from France, who have traveled in Canada, is again adduced. Among others, Mr. J. J. Ampère, 1855, says: "To find alive in language the traditions of the great century, one must go to Canada.... Besides, the Canadian habitant is generally religious and honest; and his manners have nothing of the vulgar and the awkward. He does not speak the patois which is spoken now-a-days in the villages of Normandy. Under his coarse gray suit, he bears a certain rustic nobility. Sometimes he is a nobleman by name and by race" (p. 33).

In the fourth part, not satisfied with showing that the accent has been kept, the author proves that even the old words and expressions of that same epoch have been faithfully adhered to. Many words and expressions, thought to have been invented by the Canadians, are shown to be directly traceable, with the help of glossaries, to that same period of French literature. Very strange indeed are the many revelations made in this and in the preceding point of the conference. One is carried from surprise to surprise, till he stops in wonder at the conservative power of this handful of French people, abandoned by the mother-country, a century and a half ago, on the banks of the St. Lawrence.

In the fifth part of his conference, the fearless author lashes his auditors with the declaration that the greatest danger to the preservation of French in its purity, in Canada, comes from the educated classes, who have been and are guilty of introducing countless Anglicisms into their written and spoken language. And by Anglicisms he does not mean merely the introduction of English words, but the English turn and construction given to phrases. A warning is given to the educated to beware of this tendency to translate literally the common, every-day English expressions into French, instead of going to the trouble of finding out the French idiom.

In the concluding portion of the study, an appeal is made to respect, to love, and to make known the beauty of the French language as preserved and spoken in Canada. "Let us not, however, believe that our language is perfect! Let us recognise that there are blem-

ishes, and let us work courageously to efface and to correct whatever is apt to tarnish its splendor.....Let us love and respect our French language, I have said. Let us not fear to speak it in all circumstances. The French language is our national emblem. To it we owe the blessing of being a distinct nation on this continent, and of being proof against the attacks of heresy" (p. 64.)

"It is the language of our mothers, the language of our first missionaries, of our most illustrious guides, of our glorious martyrs—the language of the Champlains, the Lavals, the Plessis, the Bourgets" (p. 68).

Let us conclude this notice with the remark that the best proof of the merit of Mr. Tardivel's timely conference lies in the joy and exultation it has aroused in the French-Canadian people, all through the Dominion and in most Canadian centres of the Union, as well as in the angry denunciation of the same, on the part of fanatical English and generally ill-disposed Irish organs. Even the exceptionally able and even-tempered *Casket* (July 18th) of Antigonish, Nova Scotia, takes exception to many of the ideas expressed by Mr. Tardivel. We have read its strictures, but we can not see how they are to the point. The claim that the confusion of tongues at Babel was a punishment, and that consequently every step towards the obliteration of other languages in these parts in favor of English is a blessing, is so far-fetched as to seem ludicrous. In the same breath the *Casket* says that the forcing of the English tongue upon the Irish people was a crime and yet admits that it has been a blessing. We could just as well sustain that the confusion of tongues at Babel was a punishment and yet that it has proven the greatest of blessings to the human race. This is the view taken of the question by Rohrbacher, in his 'Universal History of the Church' (book 4). As to the statement that diversity of tongues leads to misunderstandings and wars, we might quickly retort that it would be difficult to find a war in history caused by such a consideration. We could point out, on the other hand, that sameness of language has proven of little avail to prevent conflicts between England and the United States, as well as between Spain and her colonies throughout the world, in the last two centuries. Nations generally fight for more tangible things than these mere theories of the Antigonish *Casket*.

"The language of a people," says the Rev. Dr. Shahan, of the Catholic University, in a passage lately quoted in several of our Catholic contemporaries (we clip it from last week's *Catholic Advance*) "is the pledge of its perpetuity—it enshrines all the sweetest sentiments and all the profoundest experience of its existence—the memories of home and family, of love and devotion and tender feeling. The sound of the native tongue in a foreign land will open all the flood-gates of the heart, and call back the soul of the dying man from the very threshold of Paradise. The native tongue is the spiritual mausoleum in which are entombed all the glories, all the dead, beloved hopes and the ancient ideals of a race. It is the imperishable, God-given charter of their individuality, and while it lasts they may suffer; they may lie beneath a mountain of chains, but there is that in them which will one day rise, and, unlocking the keys of their fetters, restore them to their place among the peoples."

The French-Canadians have a language, handed down to them from generations past, and to force them to abandon it would be just as much of a crime as it was to compel the Irish to adopt the English tongue. A crime is a crime, no matter by whom it may be committed. We must not do evil that good may come from it. The French-Canadians believe that their language is a blessing to them, one of the greatest of treasures, and that Providence has helped them to perpetuate it to this day. They are confident that some purpose lies back of this wonderful preservation of their mother-tongue, and they will continue to keep and defend their language against all aggression, no matter whence it may come.

There are those who believe that in about fifty years from now, the beautiful French language will be spoken by five millions of Catholics, grouped for the most part in Qué-

bec and in New England, and in the Maritime Provinces of New Brunswick, Prince Edward, Nova Scotia, and Cape Briton. They are firmly convinced that this language will prove to these millions of Catholics the strongest bulwark against heresy and rationalism. These may be called idealistic dreams and fancies, but of such the French character is capable, however much it may displease the more prosaic and realistic peoples about them.

And if Mr. Tardivel's book has helped to give the French-Canadians a higher conception of the beauty of their language, and a greater pride in its possession; if it has made them more capable of refuting the slanders hurled at it by Americans, Englishmen, and Hibernians: we think it has accomplished a good work and we congratulate the author on his success. A. D. G.

GERMAN JESUIT MISSIONARIES

IN THE SEVENTEENTH AND EIGHTEENTH CENTURIES.

In a letter to St. Ignatius, Jan. 29th, 1552, St. Francis Xavier, after having described the severe trials the missionaries had to expect in Japan, says: "I have often thought that Belgians or Germans acquainted with Portuguese or Spanish, would be well fitted for this destination. The men of both these countries bear fatique well and are prepared by their temperament and education to bear the cold of Bandou, the chief university of Japan." On April 7th, of the same year, the Saint wrote to Father Simon Rodriguez: "We have to suffer the extreme of cold; there is not even a bed to sleep on. There are great difficulties about food also. There are continual and violent attacks from the bonzes and the people, many temptations, much derision and insolence from the populace. Now I think that for enduring the cold and the other trials of these countries the Belgian or German priests of the Society would be very fit; having had years of such experience, these subjects seem suitable above all for Japan and China."

These words of the great Apostle of the Indies undoubtedly are a flattering testimony to the fitness of Belgian and German Jesuit missionaries. The question naturally arises whether these two nations generously responded to this appeal. There can be no doubt that the Latin races, now so often slightingly spoken of, did most for christianizing and civilizing heathen countries. In the first century of the Society of Jesus the Jesuit missionaries were mostly Spaniards and Portuguese, then followed the Italians and French, and from the beginning of the nineteenth century France easily takes the lead in missionary work. It is only within the last twenty-five or thirty years that German missionaries enter into a keen and noble competition with other nations, and are more and more rapidly advancing to the front ranks. The persecution of the Church in Germany seemed to bring about a repetition of what the Acts of the Apostles tell us: "And at that time there was raised a great persecution against the Church which was at Jerusalem; and they were all dispersed through Judea and Samaria, and they went about preching." During the "Kulturkampf" the German Province of the Society, the first victim of the persecution, nearly doubled. Many a student, who had never seen a Jesuit, left the university, or the gymnasium, to join the exiles just because of the singular hatred which Liberalism, Protestantism, and infidelity bore the outlawed Order. In hospitable England and in the old castles in the solitude of Holland the German Jesuits devoted themselves to the apostleship of science, producing the well-known "cursus" of philosophy, theology, exegesis, and their no less famous works on Socialism, literature, and natural sciences. The barren solitudes

of Holland have been turned into fertile fields on which many a sheaf of mature scholarship was gathered. The 'Philosophia Lacensis' of the German Jesuits (now finished in 13 large volumes) has recently been called "the most worthy modern structure of Catholic philosophy." (*American Ecclesiastical Review*, November, 1900). The 'Cursus Scripturae Sacrae,' of which about 30 volumes are out, is a monumentum aere perennius of Catholic scholarship. Father Baumgartner's 'History of Universal Literature,' of which 4 volumes are complete, has been styled a "gigantic work" by Protestants as well as Catholics. Not long ago Father Wasmann, one of the foremost entomologists of our times, was nominated a member of the Imperial Academy of St. Petersburg. In short, the names of Fathers Pesch, Cornely, Knabenbauer, Hummelauer, Lehmkuhl, Wilmers, Meyer, Cathrein, Baumgartner, Wasmann, and others are known among learned Catholics all over the world. Their works on philosophy, theology, social question, literature, and natural sciences are the object of the just pride of Catholics and highly spoken of by Protestants. One might almost be inclined to see in their exile from the Fatherland the working of Divine Providence which forced the Jesuits of the "nation of scholars and thinkers" to furnish their brethren the world over the best weapons for the intellectual warfare against the atheistic science of modern times. But this was not their only occupation. Hundreds were sent to the foreign missions, and at present we find more than 600 German Jesuits working outside the German-speaking countries.

Now to return to our question: How were the German Jesuits represented in the missions of the old Society? The German provinces at that time had no missions of their own, because the Empire did not possess any colonies. Till recently it was little known that a great number of German Jesuits were laboring in various missions. Most interesting information on this head we owe to a work of Father Huonder, the editor of the German *Katholische Missionen*. In this book,*) the author gives the names of about 800 German Jesuits who were laboring in the missions outside of Europe, mostly between 1670 and 1770. Father Huonder's work is the result of an astonishing zeal and research, as appears from the number of printed and unprinted documents which the author had to examine while hunting up the names and biographical notices of these missionaries. The material thus collected forms a most valuable contribution to the history of the missions in general. Father Huonder is really the pioneer in this line of work, and undoubtedly an example has been set which should be followed by other provinces of the Society and by other orders and congregations. The following paper is mainly drawn from the first part of Father Huonder's book, though it is impossible to do full justice, in a short sketch, to this excellent publication. R. S.

(To be continued.)

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*) Deutsche Jesuitenmissionaere des 17. und 18. Jahrhunderts. Ein Beitrag zur Missionsgeschichte und zur deutschen Biographie. 74. Ergaenzungsheft der Stimmen aus Maria Laach. Von Anton Huonder, S. J. Freiburg, Herder, 1899, pp. 230.

Subjects of the Day.

Converts Through Mixed Marriages.

The Sydney *Catholic Press* (July 13th) reprints part of an article written by the Rev. P. Fitzgerald, O. F. M., for the July *Australasian Record*, in which he exposes "evils that are silently working destruction in our midst," such as child murder, society women, cowardice of Catholics, etc. And queer to say, among the "evils working destruction in our midst is found the disfavor with which mixed marriages are looked upon." The *Press* quotes him as saying:

> Every priest can give many instances of the spread of the true faith through the reception of adults, who of their own accord seek admittance into the Church. And who will deny that many of such converts are impressed by the example of piety and integrity given by their Catholic wives? For two reasons the disastrous consequences of mixed marriages in other countries are considerably alleviated in Australia, where our Catholic womanhood are doing apostolic work in augmenting the membership of the Church. The Protestant husbands are, as a rule, either from England or are Australians. If they are English, they have left their family surroundings at home, which might control their religious development, and through the vicissitudes of fortune and change from place to place have given up the practice of their own religion. If they are Australians, they are seldom practical members of their church, and are not bigots. They therefore easily yield the trouble and the right to give religious training to the children to their wives, and avoid a task for which they have neither taste nor capability. They very wisely say to themselves, 'I am of no religion: it is better that the children should be of some religion than none.' On the other hand, there are not better trained young women in the world, it is safe to assert, than those who have been brought up in our Australian schools by the various congregations of nuns. Their consciences have been attuned, their morals formed, and their minds stored with treasures of heavenly truths, so that home education finds its complement and its crown in the spiritual atmosphere of the convent school. Which must conquer when it is question of a mixed marriage, zeal or indifference, a positive religion or a mere negation? That there are sad instances of unhappiness and perversion in mixed marriages is not denied. But why the magnifying glass should be turned on one case and ten or twenty instances of a more consoling case left out of view is not very intelligible. It may be that the lurid and the awful appeal strongly to some natures, just as some prefer a picture of a thunder-laden sky to a peaceful landscape.

The Rev. Father is apparently under the delusion which was cherished in the middle of the eighteenth century by certain French bishops. To one of them, Msgr. Rohan of Strasbourg, Pope Clement XIII. wrote under date of Nov. 16th, 1763:

"You (i. e., sundry bishops of France) believe such mixed marriages productive of much good if all the children become Catholic, for in that way before long one might thank God that the people of this country (Alsatia) has been brought back to the true religion. But we are of quite a different opinion and believe that by such marriages great damage is done to the Catholic Church."

What the Rev. Fitzgerald says about the indifference of the Protestant party and the exceptional steadfastness of the Australian convent-raised girl, are assertions which in the other parts of his article he contradicts himself.

"Which must conquer, when it is question of a mixed marriage," he asks, "zeal or indifference, a positive religion or a mere negation?" He assumes indifference on the part of the Protestant, zeal on that of the Catholic. Was it indifference that caused the now famous O'Hara trial? Neither have we heard of a single instance where zealous Catholics despised the legislation of the Church on mixed marriages. How the Church looks upon such zeal, may be gathered from the letter of Benedict XIV. to the bishops of Holland, dated Nov. 4th, 1741, where he says:

"The Holy See regrets nothing more than

that there should be Catholics who, blinded by a fatuous love, are not afraid to enter into such detestable unions, which our Holy Mother the Church has always disapproved and forbidden."

If in the words of the Pope such unions are detestable and have been always disapproved by the Church, how can Catholic writers dare to approve of them, nay recommend them? —J. F. MEIFUSS.

Bequests for Masses.

We are indebted to the *New World* (Aug. 17th) for the subjoined account of a recent important decision by a Louisville court:

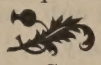
John D. O'Leary died in Louisville, Ky., on May 14th, 1893, and left an estate estimated by Thomas F. Coleman to be worth about $200,000, but estimated by the executor to be worth $65,000. Mr. O'Leary, in his will, gave $3,000 to Father James M. Hayes, S. J., of Chicago, for masses for himself and his family, and $1,000 to the Cathedral for masses for the same persons. Mr. O'Leary also gave $3,000 to the Bishop of Louisville, "to be invested and the income to be applied in rewards of merit to the pupils in the parochial poor schools of Louisville." The will also gave to the Bishop of Cork $3,000, "to be applied in charitable uses so as to do most good in his judgment." The will also gave to the Jesuits one hundred acres of land in Jefferson and Bullitt counties, "for the purpose of education or religion." The remainder of his estate Mr. O'Leary gave to the Bishop of Louisville and three others to be chosen by him "for the establishment of a home for poor Catholic men as soon as the proceeds of my estate may justify."

Thomas F. Coleman, one of the heirs of O'Leary, contrary, it is said, to the wishes of most of the heirs, and perhaps of all, brought suit to have these legacies declared invalid on the ground that they were too indefinite and uncertain, or that they were for superstitious uses. Father Hayes, to whom $3,000 was given for masses, is himself an heir, and if the will were broken would be entitled to more money than was given him. Mr. Coleman brought suit in his own name for himself and for the other heirs without showing their consent.

In the answers of the executor and Bishop McCloskey and others the meaning of the mass was clearly set out and it was shown to be a religious ceremony for the benefit of both the living and the dead. It was shown, too, that masses are said publicly in the churches where all Catholics and the public may attend, and that the mass itself and the prayers are said for the intention of the person who contributes in this way toward the support of the Church, and that the nature and purposes of the mass are based upon Holy Writ and conform to the teachings of the Church of Christ from the very beginning. Judge Toney, in passing upon the demurrers filed in the case, had to pass upon the question whether money could be given by will for saying masses, and whether the gifts by Mr. O'Leary to other charitable purposes were too vague and uncertain to be carried out. Judge Toney copiously and learnedly quoted from Catholic authorities to show the nature of the mass and succinctly gave the history of the legal doctrines which in England have controlled when such legacies have been condemned there.

Summing up the case, Judge Toney said: "The nature of mass, like praying, the communion and other forms of religious worship, is well understood, and is no more superstitious in the eyes of the law than any of the other tenets or doctrines of any other church. And so the belief or doctrine of purgatory is just as sacred, true, and valid in the eyes of the law as the creeds of any other religious denomination. A bequest for the saying of mass is a bequest for an act of religious worship, as much so as a bequest for preaching, or putting memorial windows in a church, or for supporting religious music in a church. The money directed to be used for such purposes is not considered as the purchase price of mass, but as an aid in the maintenance and performance of a religious ceremonial by the clergy or priesthood."

It is plain from the arguments used in this case, and especially from the stress laid upon the fact that the mass is necessarily an act of public worship, that the court was guided by the decision in Hoeffer vs. Clogan, decided a few years ago by the Supreme Court of Illinois, which may now be regarded as the leading decision upon this question in this country.



Church Bells.

Some people call church bells a nuisance, and in several American cities a crusade has lately been started against the ringing of them.

The *New World* (Aug. 10th) says on this subject:

"We should be sorry to see such an institution abolished as that of calling the people to public worship. It is practically a little preliminary devotion in itself, and has the sanction of the Church and the precedent of historical usage to recommend its continuance. Although nothing is definitely known as to the original introduction of bells, the custom of 'naming' bells can be proved to date back to the tenth century.....

In Catholic churches bells are blessed with solemn ceremonies and nearly always they bear some inscription. Those on ancient bells are now unfortunately undecipherable, and were composed in medieval Latin. The duties of bells are described in the following doggerel, which is but a poor adaptation of an ancient legend:

'Men's death I tell by doleful knell.
Lightning and thunder I break asunder.
On Sabbath all to church I call.
The sleepy head I raise from bed.
The winds so fierce I do disperse.
Men's cruel rage I do assuage."

From the above it would seem that superstitions have grown around the use of bells. The ringing of them during storms is attempted to be explained scientifically by stating that the desired effect is produced by concussions of the air. But Catholics know that in the solemn blessing and use of bells no special efficacy is attributed to the mere metal of which they are composed; their efficacy depends on the blessing and prayers of the Church. At any rate, with Catholics, the bell has become a 'spiritual' thing and it can not be rung without the proper ecclesiastical authority. What right has any municipal organisation to step in now and say the old custom shall cease and bells shall be no longer rung? Perhaps one person might object as against a hundred who derive pleasure and benefit from the practice. And that one person most probably would object to being awakened at a time when he would be much better up than in bed. A much stronger case will have to be made out than has yet been made out, or the church bells will continue to ring."

Fake D. D.'s and "Diploma Mills."

W. Wingrave Carver complains in a letter to the *Sun* (Aug. 18th) of clerical diploma mills. If he is right, a large proportion of the D. D.'s among Protestant ministers must be fake degrees. He says:

"Dr. Henry Wade Rogers of Northwestern University has been an active crusader against the fake degree industry of Illinois. A pamphlet by him denounces the frauds in most emphatic manner. The extent of the operation of these bogus degree factories will astonish any one who cares to investigate a little. The great desire of many of the smaller fry clergy to be 'doctored' has been gratified by these mills at prices from $20 up. I remember several months ago having a talk with a minister on the subject, and he told me in confidence that a rigid investigation of the manner in which the right to a D. D. was acquired by the D. D.s of the country would result in grave scandal for not a few of them. I personally know two members of a New Jersey presbytery who bought their D. D.s at the Chicago 'diploma mill.' One of these 'doctors of divinity' is the spiritual leader of a flock which under his ministrations has been split up and is now spiritually below par. As he has also been kicked out of three other denominations for lying and drunkenness, charges have been made against him, but the presbytery has for three years persistently dodged passing on them—probably fearing that the bogus D. D. matter involved would have ultimate consequences far from pleasant to many of the members of that body itself, who are also D. Ds."

The Religious World.

...Domestic...

The Diocese of Altoona. As early as Oct. 1899 the bishops of the Province of Philadelphia petitioned Rome to erect an additional diocese in Southwestern Pennsylvania. In February last they drew up a new and more urgent petition. Now the bulls have arrived erecting the Diocese of Altoona and appointing as its first Bishop Rt. Rev. Msgr. E. A. Garvey, Vicar-General of Scranton, who has chosen Sept. 8th as the day for his consecration.

As was already mentioned in this journal, the new Diocese comprises the counties of Cambria, Bedford, Blair, Huntingdon, and Somerset, taken from the Diocese of Pittsburg, and the counties of Centre, Fulton, and Clinton, of the Diocese of Harrisburg.

Altoona is situated in Blair County, at the foot of the Eastern slope of the main side of the Allegheny Mountains. It was founded in 1849 and contains four Catholic churches.

The subjoined table, compiled by the *Pittsburg Catholic* (Aug. 14th) from the diocesan records at Pittsburg, will give some idea of the status of the new Diocese:

Counties.	Parishes.	Priests of Relig. Orders.	Diocesan Priests.	Families.	Souls.	Paid on debt in 1900.	Present debt.
Cambria.....	23	12	20	5,716	28,580	$ 30,791.25	$ 67,649.54
Bedford.....	1	....	1	100	500	60.00	1,640.00
Blair.....	8	....	13	2,100	11,200	6,472.79	46,248.48
Huntingdon...	2	....	2	100	500	.....	523.10
Somerset.....	3	4	2	528	2,640	130.00	12,355.00
	37	16	38	8,544	43,420	$37,454.04	$128,416.12

...Foreign...

....At the same time that the French government was preparing to enforce the unjust law against the religious associations, it called for volunteer nurses for the leper hospital in Madagascar. The call was for five Sisters, and over twenty volunteered. They all belong to the Congrégation des Soeurs Franciscaines. Missionaires de Marie, the same which is in charge of the lepers of Molokai in the Hawaiian Archipelago, where Fr. Damien sacrificed his life.

An exposition dealing with all the means for preventing sea-sickness will be held at Ostend during the month of September. It will comprise: apparatus for diminishing the effects of the motion of a vessel; plans of special vessels designed to avoid movements producing sickness; apparatus for holding the viscera (abdomen) rigidly in place; plans for ventilation and renewal of the air of cabins; deodorizing agents; hygiene of sea-sickness; remedies; literature of the subjects. Those interested should address the League against Sea-Sickness, 82 Boulevard Port Royal, Paris.

Cardinal Gibbons was formerly a frequent visitor to Cape May (says Clarence J. Harvey, who lately returned from that resort) and usually took long walks morning and afternoon by the seashore. He always wore his cardinal's skull cap of scarlet silk, of which an inch or so showed below the rim of his silk hat. One afternoon while he was on the boardwalk an old lady stopped him and said: "Excuse me, Sir, but the lining of your hat has slipped down in the back." The Cardinal thanked her gravely, but as soon as she left he laughed heartily at her mistake.

EDUCATIONAL TOPICS.

Religious Instruction in Elementary and Intermediate Schools.

A liberal archbishop and a very conservative vicar-general lately gave it as their opinion that all our boys and girls at school should be trained in the English catechism, because they must be enabled to defend their religion. Hence, in their opinion, elementary schools that ground the pupils firmly in their religious conviction and make them practice their religious duties, are not doing enough: they should turn out apologists.

Leo XIII., in his Apostolic letter to Cardinal Gibbons "Testem benevolentiae," does not expect ordinary Catholics to be apologists except by leading an exemplary life. "From the word of God," he says, "we have it that it is the office of all to labor in helping the salvation of our neighbor in the order and degree in which each one is. The faithful indeed will most usefully fulfill their duty by integrity of life, by the works of Christian charity, by fervent and assiduous prayer to God."

But should not our intermediate schools, especially the colleges and preparatory seminaries, form apologists? According to the *Freeman's Journal* (No. 3,546), the speaker treating the subject of religious instruction in our colleges at the second Conference of Catholic Colleges in the U. S. said:

"If anything might be taken for granted in a Catholic college, it would appear to be adequate religious instruction."....."Instruction in Christian doctrine naturally takes first rank in the curriculum of every Catholic college; for, objectively and subjectively, truths of faith are supreme"....."We must strive to equip our young men to become in their turn apostles, apologists, whose grasp of truth will be so firm that it can not be unloosed by any pressure of false science."....."In the higher classes the instruction should take on a more scientific form, should present faith in its relations and analogies with reason and science, with history and philosophy"...."We shall do our duty if we send them forth panoplied in divinely-fashioned armor, young men of 'light and eading,' to do battle in a work of conflict."

From all of which it follows that the representatives of the 70 odd Catholic colleges in the U. S. think it their duty to form apologists. In practice they act differently.

In the official glossary to the new teaching program for the higher schools of Prussia, we read:

"Catholic religious instruction has the specific task of grounding Catholic youth in the conviction of the truth and the divine origin of Christianity and the Church, and to teach them to preserve, foster, and steadfastly profess this conviction by living in and with Christ and His Church. Only on the solid foundation of a definite religious creed, of deep-rooted conviction and *sentire cum ecclesia*, can religious instruction try and expect to fulfill that other by no means last or least important part of its task, viz: to accomplish fully and permanently the religious and moral training of the pupil. According to Catholic teaching, the truly moral life rests on obedience to the Church, as the divinely attested guardian and exponent of the divine teaching, and herein is found a special protection against the perverse aspirations of the modern age, which endanger the moral order."

Not a word about forming apologists is found in this program, yet who would wish for better apologists than the men and women thus educated?

However, it might be objected that the program of a Protestant State, issued by a Protestant minister of education, can not be made to serve as a model for Catholic institutions in other countries. We might answer, with Thomas a Kempis, "Care not who says something, but rather attend to what is said." In this case the program laid down for Catholic schools in Protestant Prussia, by a Protestant minister, is fully acceptable to the Catholic people (see *Kölnische Volkszeitung*, No. 658) and quite in harmony with the views of Leo XIII., who does not even expect every priest to be an apologist, but wants the bishops to select a few who, by their character and learning, can defend religion profitably. He says in the same letter to Cardinal Gibbons:

"But the clergy should do so (bring back those outside the Church) by a wise preaching of the Gospel, by the decorum and splendor of the sacred ceremonies, but especially by expressing in themselves the form of doctrine which the Apostle delivered to Titus and Timothy. If, however, among the different methods of preaching the word of God, that sometimes seems preferable by which those who dissent from us are spoken to, not in the church but in any private and proper place, not in disputation but in amicable conference; such method is indeed not to be reprehended, provided, however, that those devoted to that work by the authority of the bishops, be men who have first given proof of science and virtue."

Hence, all the talk that "we must strive to equip our young men to become apostles, apologists," is vain. More than once we have pointed out in these columns that the religious instruction in many of our colleges and academies is insufficient. When the annual reports of commencement exercises and programs of studies came in again this year, we studied the various catalogs and found that there was no improvement in this regard. The first catalog that came to hand showed that in a seven years' curriculum, 360 hours (academic hours) are dedicated to the study of religion. Counting the year at 40 weeks, the week at 24 hours, we have 15 weeks out of 280 in which religion is taught during the whole course. The same amount of time is allotted to elocution, as if religion and elocution were on a level!

Another catalog, from a Catholic teachers' college that is passing the hat through the land, has not a single hour set apart for religious teaching in the fourth year of its curriculum! Only a few colleges we found which give two hours a week to religious instruction. We had three at a Catholic gymnasium in Protestant Prussia.

Instead of aiming to form apologists, it would be better to form Christians who know their catechism and practice its lessons. We then would not witness the dreary sight of a Catholic orator telling his public that the Church was founded by the Blessed Trinity, nor would we find the vagaries of "Americanism" displayed in Catholic journals by college-bred men. In the eighteen years of our missionary life, we have met only one layman who studied dogmatic theology; and we doubt whether all the lay readers of The Review could make up a baker's dozen of apologists. In all those years we have had but one occasion to play the apologist in conversation with a dissenter. It amounted to nothing. Had we been able to point to a select body of Catholic laymen in public life, living up to the standard of the Gospel, verifying in themselves the truth of Christ's teaching, it might have been different. Their lives would have been the best apology for the Catholic religion; but such are scarce, and their scarcity may perhaps be traced to the colleges that aim at training "apologists" instead of Christians.—J. F. Meifuss.

§ Msgr. Verdaguer, Vicar Apostolic of Brownsville, in a circular letter, of which we find the text in the *Southern Messenger* (Aug. 15th), quotes the recent decision of the Propaganda, forbidding English Catholics to send their children to non-Catholic schools, and adds:

"In the same danger, Dearly Beloved, you will place your children should you send them to non-Catholic schools in this country; hence, we have reason to expect that you will listen to the voice of the Holy Father and the Fathers of the Plenary Council of Baltimore, and that for the good of your children and your own, you will send them to a Catholic school, should there be one where you are residing; and should there not be a Catholic school, and you hence be obliged to send them away from home for their education, that you will send them to schools which you are certain are Catholic schools, the only place where they will receive a religious education. But if it is really impossible to send your children where they can receive a religious education, and you have to send them to the public schools, we earnestly beg you to use all means possible by which they may learn their religion."

INSURANCE.

Defects in the Methods of Mutuals.

An expert representative of the Connecticut Insurance Department, who has devoted much attention to the fraternal beneficiary orders recently, said to a correspondent of the *Evening Post* (Aug. 16th):

"The fact that many fraternal insurance societies have failed, or are failing, indicates serious defects in their methods. Many of these orders that assume to pay death benefits ranging from $500 to $5,000, have found that their rates of assessment were not sufficiently high to enable them to accumulate the necessary funds to meet claims. It is an elementary principle that no insurance company can pay a loss of $1,000 until it has first collected that amount. The fact that the schedule of assessments was insufficient to meet accruing claims has been clearly recognized by the managers of some of the larger fraternal organisations, and repeated efforts have been made at the meetings of the supreme lodges to have the rates raised, but as a rule propositions of this character have been defeated by the rank and file of the order, and consequently it has been impossible to secure adequate revenues with which to liquidate claims. At a recent meeting the National Fraternal Congress, which is composed of representatives of the various fraternal societies, formulated a schedule of rates that approximate those paid under the level-premium system of insurance, and recommended its adoption by the constituent organisations. Some of the societies are accepting these rates, or at least are increasing their former standards of assessment. The effect that increased rates will have upon the fortunes of the societies adopting them is problematical. If the members are satisfied and willing to pay the higher assessment, and remain in the order, a long step forward towards establishing the organisation on a stable basis will be taken. On the other hand, if the members, refusing to meet the larger exactions of the revised schedule, lapse, and few new certificates are written, the situation becomes decidedly serious.

"The American people like the idea of fraternity and the fraternal societies have come to stay. If these organisations will put their management and rates on a business basis, they are capable of doing good work. The societies can be conducted at less expense than the regular life-insurance companies can. They do not require a force of paid agents, and, indeed, under the Connecticut law no paid agents other than the organisers of lodges are allowed. Moreover, the managers of the fraternal orders receive lower salaries than those paid to the managers of regular insurance companies. The problem with the fraternal societies is to provide a surplus reserve and to establish rates sufficient to meet all losses.

"The probable tendency of the future will be along the line of a larger measure of official supervision of fraternal orders. In some States there is no supervision whatever. In some other States the supervision is only nominal. That is to say, the societies merely make reports, and the insurance departments have no authority to call them to account, if their methods and standing are unsatisfactory and prejudicial to the general welfare. Perhaps the States in which the laws governing fraternal benefit organisations are the most efficient—or the least inefficient—are New York, Pennsylvania, Ohio, Missouri, Massachusetts, Connecticut, and New Hampshire. In Massachusets and New Hamphire new laws, revising, broadening, and strengthening former legislation, were enacted this year. But in hardly any State is the law as positive and strong as it should be.... One of the lessons to be drawn from the disclosures concerning the financial demoralisation of the Endowment Rank of the Knights of Pythias, is the need of more effective official supervision of fraternal benefit societies."

The queerest and most unreasonable trait in our American character is the suddenness with which we, as individuals, or a nation, can shift our base and take up alertly a new whim. —Rebecca H. Davis in the *Independent*, No. 2750.

....CHURCH MUSIC....

The Gregorian Question Once More.

The following item clipped from the *Kölnische Volkszeitung* will be found of interest to those who have followed the controversy regarding the official version.

"According to a telegram from Rome published in No. 623 of the *Volkszeitung* the Holy Father is said to have definitely refused his permission to the Benedictines to publish an edition of the Gregorian Chant according to the Solesmes version. Upon further enquiry we learn that this information is incorrect or rather misleading. The state of the case is as follows:

After the copyright granted by the Holy See to the firm of F. Pustet & Co. had expired, a French publishing house expressed the intention of publishing in folio-form an edition of the Gregorian Chant according to the Solesmes version and asked for its undertaking the approbation of the Congregation of Rites. The latter replied that there was no objection to such publication by the firm of the Solesmes version, provided the usual understanding was had with the local ordinary. In case, however, the firm wished to have the approbation of the Congregation of Rites, it would be absolutely necessary for its edition to be identical with the existing official one published in Ratisbon. From this it will be seen that neither the Pope nor the Benedictines had anything to do with this matter, but that it was simply a private enterprise on the part of a publishing house. The scientific aspect of the question remains in *statu quo*."

If the many Catholic papers who have helped spreading broadcast erroneous views on this question would reproduce this statement, they would thereby serve the truth and also help advancing the purposes of the Holy See.

JOSEPH OTTEN.

In a free country there must be one law even more sacred than that of *habeas corpus*, namely the *habeas animam*.—Louis Veuillot, Life, ii, p. 224.

Literary Notes.

——We see from the *Osservatore Romano* (No. 184) that the Spanish Jesuits are planning to establish in Madrid, next month, a monthly review, *Razon y Fé*, after the style of the Roman Jesiut organ *La Civiltà Cattolica*, which will devote special attention to Spanish-American affairs. That is just the sort of periodical we have been looking for these many moons. We hope to receive the first number soon and pray that it may prosper.

——The Paris *Figaro* advises its readers to subscribe to the government's *Journal Officiel*, as the paper on which it is printed, if sold to dealers, yields much more than the *Journal* costs.

We wonder whether the same is not true of some of our American yellow journals.

—— Germany has lost its foremost Catholic poet, Frederick William Helle, author of the splendid "Jesus Messias," of which the *Osservatore Romano* says (No. 183) that it is worthy of being ranked with the Messias of Klopstock. Dr. Helle departed this life at the age of 67 in Munich. He was a Catholic journalist nearly all his life and therefore died poor;—"tale," says the *Osservatore* pathetically "è la sorte riserbata, fatte poche eccezioni, ai militi del giornalismo cattolico—such, with rare exceptions, is the fate of the soldiers of Catholic journalism."

A List of New Books.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies the list and has the books in stock.]

A Daughter of New France. With some Account of the Gallant Sieur Cadillac and his Colony on the Detroit. By Mary Catherine Crowley $1.50.

Heart and Soul. A Novel by Henrietta Dana Skinner. $1.50.

The Way of Perfection and Conceptions of Divine Love. By St Teresa. From the Spanish by Rev. John Dalton. Net $1.50.

Devout Reflections on Various Spiritual Subjects. By St. Alphonsus Liguori; translated by Fr. E. Vaughan. Net 55c.

Blessed Francis Regis Clet, C. M. Martyred in China 1820. Paper. Net 15 cts.

Marigold and Other Stories. By Rosa Mulholland. Net 40 cts.

Life of the Ven. Madeleine Louise Sophie Barat. With an Introduction by the Rev. Reginald Colley, S. J. Net, $3.

Stonyhurst. Its past history and life in the present. By Revs, Geo. Gruggen, S. J., and Jos. Keating, S. J. Net, $2.

Spiritual Letters of the Ven. Francis Mary Paul Libermann; First Superior-General of the Congr. of the Holy Ghost. Vol. I. $2.

Beyond These Voices. A Novel by Mrs. Edgerton. Net. $1.35.

Catholic Federation.

An American Centre Party.

Under this heading the Berlin *Germania* (No. 175) has an article, evidently written by an American, a friend of The Review. The author deals with the necessity of organizing and tries to solve the objection made against federation, "that it would rouse the sleeping lion of intolerance." He says:

"Would the sleeping lion be roused by the organisation of a Catholic Centre party? The lion must not be identified with the government; the government, at present, would not dare to begin a Kulturkampf after the example of Prussia. By the sleeping lion we understand, therefore, the non-Catholic ecclesiastical elements of the country. But to the honor of the country be it said, there are a great many among them who would shrink from persecuting the Catholics simply because they are Catholics. Moreover, and this is of far greater importance, the adversaries of the Catholic Church have work enough at home and about their own particular interests, which prevents them from combined action. The Lutherans in the East fight those of the West; the Episcopalians have been split for years and find their very existence threatened; despite the artificial peace patched up at the late Philadelphia General Assembly, the Calvinists are nearing a schism which will ruin their 'church.' Where would they find the time to fight against a Catholic Federation?

"Add to this, that a Catholic federation would be probably welcomed by the rank and file of conservative Protestants. Already the Lutherans fight shoulder to shoulder with Catholics for parochial schools, i. e., the right of parents to raise their children in the tenets of their religion. The Episcopalians, too, have parochial schools in some of their congregations, and even from the camp of the Calvinists comes the cry that State schools without religion ruin the youth, and that only schools after the Catholic model can save the country.

"And not only on the question of education and the preservation of parental rights would a Catholic Centre party find allies, or at least no opposition, among conservative non-Catholics, but also on the social question. As much as the Episcopalians in the U. S. are opposed to the Catholic Church on certain points, they would be on our side as soon as they saw a federation working along the lines laid down by the encyclical 'Rerum novarum.' And there are dozens of other things which, under the Constitution of the land, Catholics as well as non-Catholics have a right to demand.

"Will this be understood in higher places? Will there be courage enough among the bishops to make them profess publicly that in the first place they are princes of the Church, archbishop and bishops, and only secondarily American citizens? The sensational Baptist preacher Dixon of New York says he is first an American citizen and then a Christian. Shall we descend to this low level simply to be tolerated? It would be a shame before the whole world. Unhappily, the Americans of to-day,—and I do not except certain Catholic Americans — brazenly enough do not care what the world says about their actions and omissions."

If the writer had said, "What the Catholic world says about them," he would have stated the case more correctly. What the infidel world says about them they care for too much. In that regard it is true of them what the Sidney *Catholic Press* (July 13th) says about certain Australian Catholics, viz:

"Unfortunately the cry of some is 'Keep quiet, don't assert yourself, be content to be tolerated. Catholics should be satisfied to sweep the streets, don't wound Protestant susceptibilities, crouch before the great idol of wealth and fashion, so long as our particular selves are prosperous and enjoy the prospect of social success.' There is no more honored name than that of Windthorst in Germany to-day, and deeper respect is felt for the memory of no other by friends and foes alike. His were not the above sentiments. He believed that his faith was worth fighting for, and he transmitted his spirit into the crest-

fallen and persecuted millions of his fellow-countrymen, and called into existence a parliamentary party which to-day holds the balance of power in that premier nation of the world."

* * *

Indeed, a Windthorst is needed to proclaim and defend justice all around. Whilst it will not be difficult here to unite Germans, French, Poles, Bohemians, etc., in one federation for the defense of their rights as Catholics and as citizens, it will be a gigantic task to unite also the English-speaking element with the rest, so long as deliberate attempts are made by certain among them to force the English language on those unwilling to accept it.

These are the two great obstacles in the way of Catholic Federation: lack of a disinterested leader, and standing wrongs inflicted by certain rulers upon whole Catholic communities.—J. F. Meifuss.

With Our Exchanges.

The *Jewish Voice* of this city, edited by Rabbi Spitz, refers to The Review as "a very neat, very able, and very fanatical little Roman Catholic weekly" (No. 7), and regrets that we disapprove of "union" services in which Jewish rabbis, Protestant ministers, and Catholic priests participate. "Mr. Preuss," it says, "will find his work vain and his labors futile in separating man from man, instead of bringing them nearer together."

Mr. Preuss is not laboring to separate man from man; he is simply trying to keep true religion and false religion apart. They will never mix. Truth and error are absolutely non-assimilable. If Dr. Spitz is a real believer in Judaism, he must be as intolerant of Christianity in every shape and form as we are of Judaism and Protestantism. The truth is one and undivided and can not brook contradiction, because contradiction is negation, falsehood. Like St. Augustine, dear Dr. Spitz, we hate error, but we love the erring.

Arthur Preuss.

NECROLOGY.

I solicit a memento for the soul of Emil Lubeley, a brother of my dear friend Rev. Joseph Lubeley, of Troy, Mo. Mr. Emil L. was an exemplary young man who managed to study for the priesthood under adverse conditions and by dint of many sacrifices. His poor health was the only thing that prevented him from reaching this noble goal. He died as he had lived—piously and resignedly, fortified with the holy sacraments, in the house of his reverend brother at Troy, and was buried last Monday from St. Liborius Church, St. Louis. May he rest in peace!—A. P.

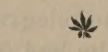
SCIENCE AND INDUSTRY.

Dr. Eydam, a German physician, declares that the sound of the wind as it passes through telegraph or telephone wires foretells changes in weather. As he was waiting for a train at a country station the shrill sound of the wind passing through the telegraph wires near by reminded him that he had frequently heard a similar sound either immediately before or after a storm or a heavy fall of rain or snow, and it naturally occurred to him to try and ascertain whether there was any connection between the sound and such changes in the weather. As a heavy shower of rain fell within forty-eight hours after he had heard the sound at the railroad station, he concluded that there was such a connection, and he then determined to investigate the matter thoroughly. As a result the physician now maintains, first, that any unusual disturbance in the telegraph wires is an infallible indicator of bad weather; and, second, that the nature of the changes in the atmosphere may be learned from the sound which the wind makes when passing through the wires. Thus a deep sound, he says, which is of considerable or medium strength, indicates that there will be slight showers of rain, with moderate winds, within thirty to forty-eight hours, and, on the other hand, a sharp, shrill sound is the sure token of a heavy storm, which will be accompanied by much rain or snow.

NOTES AND REMARKS.

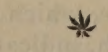
The view of our summer schools which THE REVIEW took seven years ago, to the great scandal of a number of its contemporaries and a few score of enthusiasts, is now espoused by the *Pittsburg Observer*, after having been proclaimed only a few weeks ago by the *New Century* (see our No. 20, p. 311). Says our Pittsburg confrère (Aug. 15th):

"The name of the Catholic summer schools should be changed to recreation resorts. Grown people are not attracted by the idea of going to school, but they are glad to go where they are sure to meet fellow-Catholics of refinement out on vacation. And if those places bring about one Catholic marriage a year that prevents two mixed marriages, they will do more good than if they instruct every one of their visitors in Transcendentalism, Universal Ideas, Calculus, Modern Novels and Novelists, and the doctrines of Buddha.



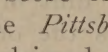
The reverend editor of the Louisville *Record* (Aug. 15th) sounds a note of warning which strikes us as well-timed :—

> One of the abuses of the pulpit in our day is the frequency of jokes, jests, witticisms, and the like humorous things heard from them. Even some of our missionaries indulge in them. This is perverted taste. The pulpit is no place for them. The Word of God needs them not; they are a contamination. The kingdom of God is not built up by them. In the Gospels we read that our Saviour sorrowed and wept, and called the weeping blessed. Neither heaven nor earth, angels nor men ever saw Him laugh, ever heard Him jest, or ever perceived in Him the least vein of the humorous. The pulpit is the solemn chair of His eternal Gospel truth, and not a place for empty, worldly pleasantries.

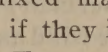


It is not yet a year since we heard wonderful things from Wichita, Kas., about the foundation and growth of Albertus Magnus University, under the rectorship of Prof. Merwin M. Snell. Now we are pained to read in the Wichita *Eagle* (Aug. 4th):

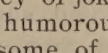
> I would call up the faculty of the Albertus Magnus and employ some of the hours now spent in building "air-castles" in digging up the weeds, tearing down old fences, trimming trees and hedges, demonstrating in a physical way also some of the things promised.



In order that there may be no quarrels and disagreements over political platforms in 1904, we suggest that the Democratic platform should read: "We are out and 'low to get in," and the Republicans should declare: "We've got it and 'low to keep it." Those would be comprehensive enough to take in all, simple enough for all to understand, and elastic enough to fit all shades of political belief in either party. Do we hear a second?



The N. Y. *Evening Post* (Aug. 17th) inveighs against the atrocious system of "Cadet" operations. A "Cadet" is a "Louis," i. e., a procurer; in fact it may be said that he is more than a procurer—a boy or young man so unconscionably vile that even Tammany policemen who feel no qualms at taking "protection money" from unfortunate women hold him in abhorrence.



A new museum is to be founded in Paris, so says a wit of the boulevards. It is to be one for housing a collection of figures of speech. All sorts of tropes, particularly of the abnormal or monstrous order, will be welcomed and put in glass cases. We should think a prominent place ought to be assigned to the effort of that New York editor who, the other day, berated Bryan for the heinous offence of "trying to set the two wings of the Democratic party by the ears." One suspects a strain of Celtic blood. Or perhaps the writer had in mind some horribly malformed Triassic bird. More likely, however, the word "wings" inspired the flight of his fancy, so that he incontinently said to himself with the poet,

> "On grey-goose quills I'll boldly soar
> To metaphors unreached before."

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